A Lying VVonder DISCOVERED,

AND

The Strange and Terrible Newes from CAMBRIDGE proved false.

Which false News is published in a Libel, Concerning a wicked slander cast upon a QUAKER, but the Authour of the said Libel was ashamed to subscribe his name to it.

ALSO

This contains an answer to *John Bunions* Paper touching the said imagined witchcraft, which he hath given forth to your wonderment (as he saith) but it is also proved a Lye and a slander by many credible witnesses hereafter mentioned.

LONDON,
Printed for *Thomas Simmons* at the Bull and Mouth near Aldersgate, 1659.

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WHereas one *Margret Pryor* of *Long Stanton* in *Cambridge* Shire, who hath been taken notice of by ſeveral of her neighbours to be a lewd vain woman, of evil converſation, that hath been ſeen uncivilly to behave her ſelf, often times in prophaneneſs and drunkenneſſe; She hath brought a ſlander upon ſome of them called Quakers, in accuſing one of them with bewitching her into a Mare, and ſaying that two of the Quakers did ride upon her when ſhe was a Mare, four miles from the place where ſhe lived, to a banquet, ſhe ſaid, they were at, which thing ſhe having wickedly muttered abroad, ſome in their hatred againſt the people of God did inſtigate the woman to proceed againſt theſe whom ſhe thus accuſed, (as ſhe confeſſed) to have them Indicted for witches, which was nigh two years after the time that ſhe ſaid ſhe was ſo ridden; Whereupon ſome of the Juſtices at the Seſſions having the hearing of this complaint againſt the Quakers, the two of them accuſed, and the woman that was their accuſer were called to make their appearance before Judge *VVindham* at the Aſſizes at *Cambridge*, holden the 28. of *July*, (ſo called, in 1659.) and then ſhe the ſaid *Margaret Pryor* brought the ſame accuſation aforementioned againſt one Widdow *Morlin*, but ſhe ſaid ſhe quitted *VVilliam Allen*, whereby the Judge ſaw her lies and confuſion, in her ſaying that (on the 20 of *November*, in the year 1659.) Widdow *Morlin* took her out of bed from her husband in the night, and that ſhe put a bridle into her mouth, and transformed her into a bay Mare, and rode upon her to *Maddenly* Houſe, where ſhe ſaid they hung her on the latch of the door, and that they went in to the Feaſt, where ſhe ſaid they had Mutton, Rabbets and Lamb. In all this ſtory ſhe was plainly diſcovered to be an impudent Liar, to ſay that they had Lamb at that time of the year, in *November*, or that ſhe being a Mare (as ſhe ſaid) could diſtinguiſh of theſe meats; This is like *John Bunions* Relation, who ſaith, that ſhe (the ſaid *Pryor*) ſaid ſhe could ſee who they were a feaſting, that they, as they ſate at the table did ſhine ſo bright

Leaſt any ſhou'd be miſtaken touching that Margret Pryor, *note that there are others of that name* Pryor *in the ſame Town that are not of her relation: For they fear the Lord.*

as if they had been Angels; and that she heard them at the feast talk of Doctrine, which was a shame for him to have uttered, that a horse could understand what was like Angels, or understand Doctrine; Ye may see *John Bunions* faith, what he hath believed and published to make people wonder at such Lies; and the said *Pryor* hath accused several honest people of good report with being at that feast, whether she said she was ridden; And she told us that it was an evil spirit that took her out of bed, and made her a horse, and yet hath accused Widow *Morlin* with doing it, whom one of her neighbors confessed to the Judg was always counted an honest woman; and moreover *Jo. Bunion* saith in his Paper, that she (the said *Pryor*) told him that she was a bay horse, and yet she told the Judge that she was a Mare. So see her Lies, one while saying she was a horse, as she told us, another while saying she was a Mare; and one while saying that it was an evil spirit that made her a horse, another while that it was Widow *Morlin*.

And the Judge said, seeing it was a year and almost three quarters before she did complain, (after she confessed she was so dealt with) he asked her whether or no she was not forced to complain; she answered, she was compelled by a Warrant from the Justices, and forced by them to binde Widow *Morlin* over, and prosecute against her at the Assizes (which Justices were *James Thompson* and *Dudley Pope*) So it appears some were partakers of the womans iniquity, in putting her on to proceed upon such an absurd slander. The Judge asked the said *Pryor* if her hands and feet were not gauled, and if she was not dirty with their riding on her; she answered, her feet were a little sore, but her hands were not sore, neither was she dirty, which doth contradict his words who set out the said Libel, Called *Strange and terrible newes from Cambridge*; for there it is said that she shewed her hands and feet, and that they were lamentably bruised, and changed as black as a coal; so that here both the Accuser and the Libel writter are found Liars, confuting one another, she saying her hands were well, though they were her fore feet, and he saying they were lamentably bruised: The like story she told us, that though her hands were her fore feet when she was a horse (as she said) yet her hands ailed nothing, but her hinder feet were all on a

gore

gore blood, which is not at all usual; for horses that travel are the soonest beaten and gauled on the fore feet; but this Lie is like the rest of her accusations. The Judge asked the said *Pryor* How it came to passe that she was not ridden no more; She answered, That she burnt elder bark and her own hair, and the Widow *Merlin* came to her house, she said, and after that had no more power over her; The Judge replyed and said to the said *Pryor* the accuser, That she was the Sorsorer, and had used sorcery by her own confession, and said he did perceive *Pryor* to be a whimsycal woman, and was set on by some to do the Widow wrong, seeing she complained a year and nigh three quarters after she said the thing was done to her; and the Judge said he perceived it a meer dream, and a phantasie; whereupon he seeing this said Impudent accuser so in confusion, and so unsavory, slighted her complaint, and the Jury of life and death acquitted the two persons that were accused (in a quarter of an hours time) that were so defamed and slandered by that impudent wicked woman aforesaid, and the Judge commended the Jury for their justice in clearing them. And though she the said *Margret Pryor* did for some time go to the quakers meetings, yet she was never owned by them as one of them, neither do we understand that ever she was come in the least measure into that innocent life which the Quakers are in, whom thus she, and them, that put her on in her wickedness, have sought to render odious; but her folly was so far made manifest, and her slanders appears so grosse and absurd, that many are ashamed to give the least credit to it. And note, that this said woman told some of us that she was so bewitched as aforesaid after that she left the Quakers, and went to the Church to hear the Minister, which is a shame for any Minister of *England* to own such for their Converts as she is, and to tell of Christians becoming beasts, as in the Libel from *Cambridge* its told; and we know that if such Priests as knew of the said *Pryors* accusation (before the trial) had been clear from her prosecuting of it, they would have stopt her from proceeding (as the Priest of the Town might have done if he had been honest) and the said *Pryor* when she was questioned by the Judge how she came by money to prosecute in the said business, she said she had

money lent her, but did not declare of whom she had the money, nor who was the chiefe in setting her on to prosecute.

And as for that said Libel aforesaid, its stuffed with lyes, and confusion, so that it was no marvel that he that wrote it was ashamed to set his name to it, yet his Priest like language we know to savour of the Priests enmity, and he that set it out God will judge him for his impudency and wickednesse, though he hath hid his name, who was so impudent as to accuse the said *Quakers* so publickly with being inchanting witches after that they were acquitted and cleared by Law; which accusation is no lesse crime then accusing Judge *Windam* and the said Jury with favouring and owning witches, in suffering them to live, contrary to Law; and so he hath brought a grosse aspertion and slander both upon Judge and Jury, and upon the people of God.

And wherein the said Libel, it is said that she (to wit the said *Pryor*) *was rid from* Dinton *to a town within four miles of* Cambridge, *and that upon the witches alighting off and hanging the bridle upon the pales, the snaffle or bit came out of her mouth, and miraculously she appeared in her created form, to the great astonishment of the neighbours who beheld this unexpected change.*

To which we say that these are grosse lies, and contrary to the womans own confession, who spoke not of *Dinton* (for there is no such town in *Cambridge* shire) nor of being hung on the pales, but on the latch of the door, neither is her name *Mary Phillips*, as is expressed in that libel; neither did ever any of her neighbours behold such a change in her, as to see her either changed into a *Mare* or out of her shape; Let her neighbours be tryed, and see if any of them will grant to any such thing, and let them prove him a lyar that hath dispersed these absurd slanders abroad.

And where its said in that libel, *that her sides were exceedingly rent and torn just as if they were spur-gald, and her smock all bloody.*

To which we say that its a great disgrace and shame to Priests professors and Schollars, that such grosse dirty stuffe should ever be reported or given credit to by them in *Cambridge*, or elsewhere; for beside the falshood of this report, see how grosse it is to tell of *the womans sides being rent and torne, and her smock being bloody*, who also told us, *that her smock was all on a muck sweat, with their riding on her*, as if when she was a mare or horse (as is

reported

reported) she could wear her smock; what, can a horse be ridden in a womans smock? Oh! grosse delusion and folly, that ever *Cambridge* should be so dishonoured, as to have such newes as these proceeding from any of the learned in it. Oh! what a sad thing is it, that those that should be teachers are given up to such stronge delusions, as to believe such lies, but where the well head is corrupt, and dirty, it cannot send forth pure water.

And now to thee *John Bunion* who goes up and down to preach and lookest upon thy self higher then the Priests and many others; In that thou hast also dispersed a paper abroad against the *Quakers*, of what the said *Margaret Pryor* said to thee of her being a horse & ridden upon, thou hast shamed thy self in believing such lyes which thou hast given forth, to render the innocent odious, and to make people wonder like the beast with thy lying wonders; and thou callest the woman *Good-wife Pryor*, who hath pretended she was bewitched, and thou saist, *she was Rid*; what, thou a preacher to people and so given over to believe lyes, and false dreams which thou hast told, like the false prophets whom God was against! *Jer.* 23. 32. and thus thou hast slandered the *Quakers* from the report of a wicked lewd woman, who in the envy and delusion of the devil, hath gon about to vindicate her false dreams and slanders whereby to murther the innocent; and hast not thou been an incourager of her in this horrible wickednesse, in giving such credit to her, and getting her lyes to publish? And what, will *John Bunions* hearers own him in such reports as these? who hath believed that a woman through witchcraft may be made a horse? which is such a foolish and unsavoury thing, as we never have read of, that ever was acted among all the Magicians or witches of *Egypt*, nor that ever such a thing was known to be among the *Egyptians* when they were the most plagued of all.

And such as imagine that the Devil by the power of witchcraft can change a man or woman into the substance or forme of either horse or mare, they would make Gods decree alterable, by which man was set in his own proper place above the beasts; and such would make the Devil a creator, and set him in Gods place, for there is a vast difference in the substance and form of a man or woman from the substance and forme of a horse; Therefore mans substance must be added to, by creating and adding more substance

stance to him, or else he cannot become an horse. But I hope few will believe such grosse delusions as this, which *John Bunion*, and other professors and Priests have believed and reported, as those that are themselves bewitched, who thus are filling up the measure of their iniquities against the innocent, as they did against Gods people of old, who said, *Report and we will Report*, -- and said Christ, *they shall speak all manner of evil of you falsely, for my Name sake*, which suffering we partaking of, we bear it in patience waiting on the Lord avenge our cause against all the witches, Sorcerers, false dreamers, devilers, and slanderers who are our enemies, and against them all we bear witness, and know that the Lord doth excuse and clear us, and washeth away the shameful reproaches and dire which the wicked casts upon us.

And we know that these said slanders against the *Quakers* are much manifest in *Cambridge* shire to be false, though some of the Priests and *John Bunion* in his witchcraft doth seek to delude and make people wonder, with such prophane and vaine babblings against the innocent as mentioned (which are to be avoided) and their Iniquities will be upon themselves, upon whom these scriptures are fulfilled ; see *Rom.* 1. 28, 29, 30. *and 2 Thes.* 2. 10. 11.

But this is a true relation aforesaid we whose names are hereto subscribed are witnesses, who were at the hearing and examination of the particulars herein mentioned.

James Blackley Alderman
John Smith Sen.
Robert Letchworth
George Whitehead
John Harwood

Cambridge the 8th of the 6th moneth called *August*, 1659.

THE END.